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LUWAN CEMETERY REMOVAL

The Department of State has informed us that the Luwan (formerly Lokawei) Cemetery in Shanghai is being taken over by the Government for other purposes, and the graves therein removed to the Chian Cemetery. There are 33 American graves in it, but as the names are given only in Chinese transliteration we cannot identify them. If any of our readers have relatives buried in that Cemetery, they should get in touch with Mr. George H. Hazelton, Chief of Protection and Representation Division, Department of State, Washington, D.C.

AUSTRALIAN CHURCH TEAM VISITING CHINA

Six Australian Protestant clergymen are visiting Russia and China this summer. They are: Rev. Frank A. Marsh, Baptist; Rev. Vernon McKeown, Presbyterian; Rev. Norman Faichley, Presbyterian; Rev. G. D. Brimacombe, Methodist; Rev. Lyall Williams, Churches of Christ (sixth name not given.)

Presbyterian Rev. Malcolm Mackay of Sydney has sharply challenged the wisdom of such a visit, and referred to the Anglican delegation that visited China from Australia three years ago under the leadership of Archbishop H. W. K. Mowll, a visit, he says, which did more harm than good, for they reported a freedom of the church in China which subsequent events prove does not exist. Anglican Bishop Marcus L. Loane, one of that former delegation, replied to Dr. Mackay, protesting that the freedom really did exist then, but that the situation has "seriously deteriorated" since then.

Mackay returned to his charge in a letter to a Sydney newspaper in which he says, "I myself have letters telling of evidence from 'reliable' Chinese who were put through their paces by the Communists for such occasions. Those who actually meet the visitors are closely watched, and any subsequent evidence of a bad impression on the part of the visitors is likely to cost them their freedom, even their lives."

"Then there are the Christians who do not have the misfortune to have to meet the visitors. They face the agonizing experience of seeing the representatives of the free Christian community fraternizing with their own politically acceptable Church leaders. They long for fellowship and confidence, and must face a hell of doubt and self-scrutiny. Can they be wrong after all? Should they toe the line and spare themselves any more suffering? So their integrity begins to be undermined."

He points out further that the Australian Anglican churches "have been trying repeatedly to

issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

contact Bishop K. H. Ting of Chekiang, who was host to the Anglican delegation, to invite him to lead a return visit to Australia. He has not so much as replied. Perhaps he has not even seen the letters."

His conclusion is: "Invitations from the churches of the iron curtain are in fact government invitations, and part of a strategy to expose and eradicate religion."

CHINESE PEOPLE'S POLITICAL CONSULTATIVE CONFERENCE

In the July number we reported on a statement made to this Conference by six of its Christian members. A check-up of the namelist of this conference, published in Peking on April 11, shows there were many other Christian laymen in the Conference.

Membership in this Conference is by invitation, not by election. There were 60 persons representing the Communist Party, and of course we find no Christians in that number. Of the 40 representing the Kuomintang Revolutionary Committee of China, three are Christians: Ting Chao-wu (former trustee of Fukien Christian University), Chang Chih-chung (a general), and Wei Li-huang (also a military man). Of the 40 representing the China Democratic League, two are Christians: Fei Hsiao-tung (a sociologist - his father was a Christian minister) and Pan Kuan-tan (formerly editor of a YMCA magazine *Hua Nien*). This category also lists the name of the well-known philosopher Feng Yu-lan. Among "non-partisan democratic personnel" are Jen Hung-chun (formerly a Yenching University professor) and Hsieh Wu-liang (identified by a friend as "a Christian philosopher"). At least two of the 32 women representing the "All-China Federation of Democratic Women" are Christians: Cora Deng (YW Secretary) and Mrs. Herman Liu (widow of former president of Shanghai University). YM Secretary Liu Liang-mo and YW Secretary Shih Yu-chang are listed among the 10 representatives of the "All-China Federation of Democratic Youth." Among the 52 representing literary and art circles are Shu She-yu (the famous writer Lao Shek, a former student in Cheloo Seminary) and Yang Ying-liu (the musician who made such a fine contribution to the Hymns of Universal Praise). The 60 names of the "China Association of Science and Technology" include Liu En-lan (formerly professor of Geography at Ginling College) and Chen Yung (formerly Professor of Agriculture in University of Nanking). Among the 42 representing educational circles are Li Fang-hsun, (formerly Professor of Chemistry in the University of Nanking, and for a while Acting President), Li Pei-wen (former Dean of Agriculture at Lianan) and Chen Hsu-ching (former President of Lianan University). Methodist doctor Yao K'e-fang is one of the 40 representing medical and public health circles. Li Chao-huan (J. Usang Lyi, former President of Hangchow University) is one of 22 representing "peaceful and friendly relations with foreign countries." Li Teh-chuan (a former YW Secretary and widow of General Feng Yu-hsiang), Pu Hua-jen (formerly a pastor in Feng Yu-hsiang's army) and Chen Ch'i-yuan represent organizations for social relief and welfare. Among representatives of overseas Chinese are a Christian woman, Ho Hsiang-ning, and Chang Chu-k'un (a former associate of Madame Chiang Kai-shek). The other four Christians listed in our previous issue - Bishop Ting, Y. T. Wu, Y. C. Tu, and Yen Chia-le (Can any reader identify Yen Chia-le?) - are among the 18 representing religious circles. The other 14 would be Catholics, Buddhists, Taoists and Moslems. Finally there is a list of 308 "specially invited personalities," and among these are Shen T'i-lan (formerly a YM Secretary), Wu Ching-chao (a graduate of the University of Nanking), Chang Chih-chiang (a retired general), and Hsueh Tu-pi.

It is of course very possible that we have missed some, and it is also possible that some of these have renounced their faith during the past ten years. But according to this list, 33 out of the total of 1,071 members can be listed as Protestant Christians.

In this connection it is interesting to note that a number of the present members of this Conference were denounced as rightists only last year. The philosopher Feng Yu-lan addressed the Conference on April 25 on the subject, "I Feel Young Again as soon as I Understand My Past Mistake." He now knows that "The Party is the soul of all undertakings and the motivity of all kinds of motive power. Before 1958 I did not fully realize this fact; I even had certain antagonistic feeling against the Party's leadership in academic and educational fields."

Five others make similarly abject confessions. Huang Yao-ming begins by saying that he has committed great crimes against the country and the people. He is thankful for a year of discipline in farm work, where he has learned that "Growing turnips or tomatoes is not the sim-

thing I thought it to be." Rightist Hsueh Yu says: "The Party gave me very lenient treatment. There was no demotion nor any salary cut for me." A Chunghua Bookstore worker confesses that he has found that repentance is not as easy as some people seem to think, but he is determined to carry through a complete intellectual reform.

This comparatively rapid rehabilitation of these rightists raises the question as to whether any of the numerous Christian leaders who have been denounced as rightists have been able to secure a similar reinstatement. But what slight evidence we have is all to the contrary.

SEEING THE INVISIBLE - CAN THE CHINESE CHURCH SURVIVE?

The Evangelical Missionary Alliance, 30 Bedford Place, London, W.C. 1, has published this little pamphlet, apparently written by Leslie T. Lyall of the CIM, in which the afflictions of Chinese Christians under the Communist Government are poignantly described. The writer has apparently had sources of information which we have not seen, as indicated by the following quotations: "Forty graduates of Dr. Chia Yu-ming's Spiritual Life Seminary in Shanghai are in prison or in labor camps today." "The largest church building in Shanghai has been turned into a factory." (Referring to what? I don't think it means either the Cathedral or Moore Memorial - probably a Pentecostal church.) "Two successive Bible Society secretaries have been accused of being rightists; one died in prison, the other is still there." "One third year medical student who proved uncompromising in her faith and who refused to accuse a certain pastor has been relegated to the role of a college servant. She declares that she is very happy in her witness for Christ and that 'If my sufferings could hasten the Coming of the Lord, I would gladly die.'" Christian students often say to one another when parting, "We may meet inside prison next time." Friends are sometimes able to visit Christians serving prison terms, and report that they are very cheerful and rejoicing in the Lord. There have been several conversions in prison through the witness of Christians."

In speaking of the anti-rightist campaign of last year, the writer says that some Christian leaders were executed. I do not know of any such instances.

Copies of the pamphlet are evidently supplied free on request.

THE MAY 30TH INCIDENT

On May 30, 1925, a mob of students attacked the Louza Police Station in Shanghai. Several of them were killed by the police, and this touched off anti-foreign demonstrations all over China. The May 25 Tien Feng of this year has three articles commemorating this event, the most elaborate being a denunciation of President Hawks-Pott and St. John's University for obstructing patriotic demonstrations by its students. Three pages are devoted to telling that story, with the resulting secession of a considerable number of faculty and students to form the new Nankanghwa University.

Then a shorter account is given of a similar experience in the Kuang-ch'i Medical School in Hangchow, where apparently the school was permanently closed as a result of this incident.

Finally a girl who was a student in the Presbyterian Mingdeh Girls School in Nanking tells how the foreign imperialist principal forbade them taking any part in the student demonstrations at that time, and how she and a few others joined the girls of the Government Normal School in a parade demonstration, as a result of which three of the girls were expelled.

THE DRAGON'S SEED: Peking and the Overseas Chinese. (St. Martin's Press, \$4.95.)

Robert S. Elegant, Newsweek's Hong Kong representative, has here given us an interesting and factual account of how the Communist Government in Peking is using its hold over the Chinese of southeast Asia to advance government policy. It is in a journalistic chatty style, ranging over the whole area of southeast Asia where Chinese are to be found, but laying the greatest emphasis on Singapore and Malaya and their struggle against the subversive tactics of the Communist Party.

A comparison with Victor Purcell's *The Chinese in Southeast Asia* is in order. The latter is

a more general and scholarly work, and its reading should come first, especially if one's first-hand knowledge of southeast Asia is not great. But after that there is no better introduction to this most pressing of problems facing overseas Chinese today than a reading of *The Dragon's Seed*. The attitude of the writer is of course definitely anti-Communist throughout, but I did not detect any glaring instances of partisan bias in the reporting.

MISSIONARY NEWS

Recent deaths: Dr. F. J. White, former President of University of Shanghai, in California on July 20; Rev. Clarence G. Vichert, formerly of West China, on July 21; Mrs. F. J. Bradshaw, formerly in West China, on May 20 - all three of above representing American Baptist Foreign Mission Society; Mrs. Winburn Thomas - she and her husband represented the World's Student Christian Federation for a year in Shanghai before taking appointment under the northern Presbyterian Board for other parts of the Far East - on July 1.

Rev. Gardner Tewksbury, assigned by the Presbyterian Board as pastor to Chinese in and around New York City, in a recent report states that his responsibilities have also led him beyond the immediate Greater New York area to northeastern New York State, western Massachusetts and Connecticut.

CHURCH NEWS

A Hungarian Christian delegation, headed by Bishop Bartha Tibor, visited in China June 4-29 as guests of the Three Self Movement. They visited Peking, Nanking, Shanghai, Hangchow, Shenyang and Anshan, meeting Christian leaders in each of these places.

In our last issue I said that either Y. T. Wu or the Hong Kong translator was mixed up between the American Council and the National Council. I now have the original Chinese version of Mr. Wu's speech, and find that the confusion was in the mind of the Hong Kong translator. Mr. Wu distinguished between the International Council of Christian Churches, which was responsible for the delegation of refugee pastors from Taiwan, and the National Council of Churches of Christ, under whose auspices the Cleveland Conference was held and this Bulletin published, and uses their names in Chinese very accurately. It was the Hong Kong translator who translated the two indiscriminately as the American Council of Christian Churches.

Catholic Archbishop Paul Yu Pin has been commissioned by the Vatican to establish a Catholic University in Taiwan. It will be erected near Taipeh, and is scheduled to have ten faculties: "including law, social science and psychological warfare."

The Lutherans are to have another Seminary in Hong Kong. The Missouri Synod is sending the Rev. Eugene N. Seltz, missionary in China from 1929 to 1937, to establish a theological seminary there.

GENERAL NEWS

Hu Shih has an article in *Free China*, a Taiwan publication, for March 16 on the subject "Toleration and Freedom." In it he states that he is as much of an atheist as ever, but his atheism differs from that of the Communists in that he believes in tolerating religious belief.

A July 4 news item from Shanghai states that there were 272 in the graduating class of Shanghai Number Three Girls' Middle School, a school formed by combining McTyeire (Methodist) and St. Mary's (Episcopal). 70% of the graduates plan to study natural science and engineering in college, 20% medicine and agriculture, and the other 10% literature, art and social science. The Communist news agency contrasts this with the situation before Liberation, when, he says, "These two schools charged exorbitant fees and all the students were daughters of bureaucrats, compradors and capitalists. Most of the graduates then enrolled at the American missionary-run St. John's University or went to the United States to study. Their main aim was to find a rich husband."

No. 136 of the Headline Series of the Foreign Policy Association is entitled *Mao's China*, by Peggy Durdin. It is a very useful introduction to a big subject. Price 35¢.

A Foochow Christian, writing to a relative outside China, said in a recent letter, "The food shortage is the main question now. We have to stand in line and wait for even a handful of pickled cabbage."